A NEW

Catechiſm,

OR,

The Grounds of Chriſtian RELIGION.

Compoſed by *William Shephard* ESQUIRE.

LONDON

Printed for *Thomas Brewſter*, at the three Bibles in *Creed-Lane*, near the Weſt-End of *Pauls*. 1649.

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OF

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TO

The worſhipfull Maſter Maior, and the Aldermen, and to the reſt of the Citizens, and People, dwelling within the City of *Glouceſter*.

Brethren,

WEre the Jews to ſeek the welfare and proſperity of that City whither they were caried Captives, and where they were evill intreated? and am not I to ſeek the welfare of that City, wherein I have been courteouſly received, and kindly uſed? How can I do other-

Jer. 29. 7.

wise? But not finding (for the present) any other way whereby to expresse it: suffer me to do it by the offer of this small Gift. For looking with grief upon the generall and frequent prophanation of the Lords day in your City, by the unrestrained sports of youth upon this day, I have purposely presented to you this short Catechism, as a more sutable imployment to exercise (if it may be) those unseasonable pastimes; I confess there are many godly, and learned pieces of this nature; And yet in this you shall finde something differing from them all, at the least,

leaſt, you ſhall have this without charge. And now, oh that ſuch a Law of perſwaſion ſate upon my pen, that I might prevaile with you all to accept and peruſe it. That Parents and Maſters would teach it diligently to their Children, and Servants, and ſet up (at leaſt on the Lords day) a Catechiſe Office in their own family. They have a Command for it, *Deuteronomy* 6. 7. A practice ſuitable to this Command, *Gen.* 18. 19. And a further encouragement to it, *Proverbs* 22. 6. And that Children would hear me eccho to that voyce, *Pſal.* 34. 11. That ſaid, *Come, Children,*

dren, *hearken to me, I will teach you the fear of the Lord*; that they be willing to be taught by their Parents, and that the ſervants of men would alſo be the ſervants of God, and ſerve the Lord Jeſus Chriſt, that all theſe (at leaſt on the Lords day) would make the meditation of Gods word their work, and paſtime. Is not this the foundation, that though it lie low and out of ſight, yet beareth up the whole frame of Religion? And is it not for lack hereof that there are ſo many ill favoured ſuperſtructions in the world? And is not the Reformation of Church

Pſal. 1 1. 119. 97.

Debile fundamentum fillit opus.

Church and Common-wealth from the Reformation of Families? But I muſt ſhut the gate, leaſt the City goe out. Here's Preface enough to ſo ſhort a Treatiſe. The bleſsing of God be upon it, and upon you all. The hearty prayer of

Error in familia, error in Republica, & Eccleſia.

Your very loving friend, and Servant in all Chriſtian offices

A NEW Catechiſm.

Q. *Ho made you?*

A. That God which made the world.

Q. *How do you know there is a God which made you, and the world?*

A. By this, that neither my ſelf, nor the world could be made without hands: we did not make our ſelves, nor could any other but God make us.

Q. *How elſe may we know there is a God?*

A. By the wonderfull government of the world, and all things therein, which none but God can do.

Q. *How elſe?*

A. By the fear of Devils and wicked men, which muſt be becauſe of ſomething greater then them, which is God only.

Q. *What were you made for? And what are you chiefly to take care of whiles you are in the world?*

A. To ſerve and honor that God, that made me.

Q. *Why ſo?*

A. For he made me to this end, and he will have his work ſerve to his own end.

Q. *What elſe are you to care for?*

A. For my own ſalvation, and that I may goe to heaven when I dye.

Q. *Why ſo?*

A. For if then I goe not to heaven, I muſt goe to hel, there being no other place whereunto men goe after death.

Q. *Do you think then that you ſhall dye?*

A. Yes verily.

Q. *Why ſo?*

A. Becauſe I am a of dying nature, and I ſee all men dye, and God hath appointed all men once to dye, and after death to come to Judgment.

Q. *But are you ſure that theſe things will be ſo?*

A. Yes, very ſure.

Q. *Why, what makes you ſo ſure hereof?*

A. Becauſe the word of God which cannot lye hath ſaid it.

Q. *What, and where is this word of God?*

A. In

A. In the Bible: for all the Books of the Old and new Testament, now in the Bible (except the *Apocrypha* Books) are the word of God, and are called the holy Scriptures.

Q. *Why are these Books called the word of God more then other Books?*

A. Because, although they were written by men, yet those men in the writing thereof were immediately taught and directed by God.

Q. *How will you prove this?*

A. Out of 2. *Tim.* 3. 16. *All Scripture is given by divine inspiration,* &c. And out of 2. *Pet.* 1. 21. *Holy men of God spake as they were moved by the Holy Ghost.*

Q. *How may we know that these Scriptures are Gods word?*

A. There are many excellencies in them which are not in any other books in the world.

Q. *What are these?*

A. Antiquity, for they are the most ancient books in the world. *Jer.* 6. 15. *Lam.* 7. 17.

Q. *What else?*

A. Truth, for there is not the least error or falshood in them, *Ps.* 12. 6. *The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times, Prov.* 30. 5. 2 *Pet.* 1. 19.

Q. *What elſe?*

A. Purity and holineſs, for it forbiddeth all manner of evill, and it requireth all good in perfection, 2. *Tim.* 3. 15. *Pſalm.* 19. 17. *Rom.* 7. 12, 13. &c.

Q. *What elſe?*

A. Unity and agreement, for theſe writings, albeit they were written by divers men, in divers places and times of the world, yet do they all agree in one, as if they had been written by one man, *Acts* 3. 18. *Luke* 1. 70. 24, 25, 26, &c.

Q. *What elſe?*

A. Majeſty and authority, for no other books ſpeak as theſe do, *Mat.* 7. 29. *Tit.* 2. 15.

Q. *What elſe?*

A. Depth and profoundneſs, for they foretell things to come many thouſand years after, which come to paſs accordingly, *Luke* 24. 23. *Acts* 3. 18. And they lay open what is in mens hearts, *Hebr.* 4. 12. 1 *Cor.* 14. 13.

Q. *What elſe?*

A. Continuance: for divels and wicked men have at all times done their utmoſt to drive it out of the world, but have not been able to do it; And if it had not been of God, it could not have ſtood againſt ſo great an oppoſition, *Acts* 5. 38. *Iſaiah* 40. 8. *The*

word

word of the Lord abideth for ever, 1 *Pet.* 25. *Mat.* 5. 17, 18.

Q. *What else?*

A. This word will do that which no other word will do, for it will convert and change men, make of Lyons Lambs, it will make of the worst the best men. *Psal.* 19. 8. *The word of the Lord is perfect, converting the soul, &c.* 2 *Cor.* 10. 4. *Hebr.* 4. 13.

Q. *What else?*

A. All godly men of all times have believed, and acknowledged it to be so, and many of them have sealed this truth with their bloud, *Rev.* 6. 9.

Q. *Wherefore serve these Scriptures?*

A. As a Candle and Lanthorne in a dark night, to shew to blinde man, how he may avoid the crooked way of sin to hell, and to guide him in the right way of grace to heaven, *Psal.* 119. 105. *Thy word is a Lamp to my feet, and a light to my path*, *Prov.* 6. 23. 2 *Pet.* 1. 19. *Luk.* 16. 27, 28, 30.

Q. *Is there nothing else but this word that can do this thing?*

A. Nothing but the word of God, with the help of the Spirit of God, *Isaiah* 8. 20. *To the Law and to the Testimony: if they speak not according to this word, it is because there is no knowledge in them*, *Joh.* 5. 39. *Mark* 10. 17, 19.

Q. *Can all this perſwade a man to believe, that theſe Scriptures are the word of God?*

A. No ſurely, nor can any man believe this, till God by his ſpirit doth perſwade him to it, *Acts* 16. 14. *There was a certain woman called* Lydia, *&c. whoſe heart the Lord opened, that ſhe attended to the things* Paul *preached*, 2 *Cor.* 1. 11, 12, 13.

Q. *Is it in our power to underſtand Gods meaning in his word?*

A. No verily, we ſhall never know Gods minde in his word, unleſs he teach it us by his Spirit, 1 *Cor.* 2. 8. 10. 14. *The naturall man underſtandeth not the things of God, neither can he, Rev.* 3. 18. *Pſal.* 119. 18

Q. *What are the principall things which theſe holy Scriptures do teach?*

A. They teach ſomething concerning God, and ſomething concerning man.

Q. *What do they ſhew concerning God?*

A. Concerning God they ſhew theſe things. 1. That God is, 2. His nature, and what he is. 3. His works, and what he doth. 4. His precepts, and what he doth require of man. 5. His promiſes, and what he will do for man.

Q. *What are the chief things which they ſhew concerning man?*

A. They ſhew, 1. His Creation. 2. His Fall.

Fall, 3. His reſtoring again, and the means whereby it is done.

Q. *How prove you by Scripture that there is a God?*

A. Out of *Jer.* 32. 27. *Behold, I am the Lord God of all fleſh, is there any thing too hard for me? Iſaiah* 46. 9. *Pſalm.* 14. 1.

Q. *How many Gods doth the Scripture ſay there are?*

A. The Scripture doth tell us of other things that are called Gods, but that there is but one only true God, *Deut.* 6. 4. *The Lord our God, the Lord is one*, 1 *Cor.* 8. 4. *There is no other God but one*, *Iſaiah* 44. 6. *Without me there is none God.* And yet there are in this Godhead three perſons, called the Father, the Sonne, [or the Word] and the holy Ghoſt. 1 *Joh.* 5. 7. *Math* 28. 19.

Q. *What doth the Scripture ſay this one God is?*

A. The Scripture doth ſay that he is paſt finding out, that no heart can conceive, nor tongue ſet forth to the full what he is, *Exod.* 33. 18. 20. 1 *Tim.* 6. 16. *Rom.* 11. 33. *Job.* 5. 9.

Q. *But is there not a way to come to know ſomewhat of him?*

A. Yes, there is much to be known of him by his work, *Rom.* 1. 20. But more by his word. *Jo.* 5. 39.

Q. *What do these shew of God?*

A. That his glory doth as far exceed all earthly glories as the light of the Sun doth exceed the light of a candle, And that all the excellencies that are in the creature are no more being compared to him, then a little spring to the Sea, or a spark of fire to the fire, *Isa.* 40. 12, 13, 15, 16. *Psalm.* 89. 6. 62. 8, 9. *Joh.* 1. 16. 2 *Cor.* 1. 3.

Q. *But can you not yet set him forth by some particulars?*

A. He is a most spiritual substance, *Joh.* 4. 24. *God is a spirit,* 2 *Cor.* 3. 17. And an invisible being no mortall eye can behold him *Colos.* 1. 15. *The invisible God,* 1 *Tim.* 1. 17. 1 *Tim.* 6. 16. *whom no man hath seen, or can see, &c.*

Q. *What else?*

A. He is unchangeable; what he was, he is, and will be for ever; *James* 1. 17. *With whom is no variableness, nor shadow of turning, Hebr.* 13. 8. *Yesterday, and to day, and the same for ever.*

Q. *What else?*

A. He is independent, his being is of himself, *Exod.* 3. 14. *I am, that I am, Isa.* 43. 13. *Before the day was I am he, &c.* And he giveth being and continuance to all things that are, *Acts* 17. 28. *In him we live, move and have our being, Colos.* 3. 34. *Colos.* 1. 17. *Heb.* 1, 3.

Q. *What*

Q. *What else?*

A. He is immortall and eternall, without beginning, or ending, 1 *Tim.* 15. 17. *Now to the King immortall, eternall, &c. Isaiah* 44. 6. *I am the first and the last. Rev.* 4. 8. *Which was, and is, and is to come.* 1 *Tim.* 6. 16. *Isaiah* 43. 13. *Rev.* 1. 8. 22. 13.

Q. *What else?*

A. He filleth all places, and is every where at once, *Psal.* 139. 7. *Whether shall I goe from thy presence? &c. Acts* 17. 27.

Q. *What else?*

A. He is omnipotent, and able to do all things, *Rev.* 4. 8. *Lord God almighty, &c. Rev.* 15. 3. 16. 7.

Q. *What more?*

A. He is blessed and perfectly happy, in, and of himself, *Rom.* 1. 25. *The Creator who is blessed for ever, Rom.* 9. 5. And the cause of all the blessednes of the Creature, *James* 1. 17. *Every good gift comes down from the Father of lights, &c.* And none of these things can be said of any Creature.

Q. *What else?*

A. He is most holy, *Rev.* 4. 8. *Holy, holy, holy Lord, &c. Rev.* 15. 4.

Q. *What else?*

A. He is most wise, *Rom.* 16. 27. *To God only wise, &c.*

Q. *What else?* *A.* He

A. He is exceeding good, gracious and loving, *Mat.* 19. 17. *There is none good but God only,* 1 *Joh.* 4. 7, 8. *God is love, Exod.* 34 6.

Q. *What else?*

A. He is exceeding mercifull, *Exod.* 34.6. *Psal.* 86. 5.

Q. *What else?*

A. He is very just, righteous, and faithful, *Acts* 3. 14. *The just one.* 1 *Joh.* 1. 9. *He is faithful and just to forgive our sins, &c.*

Q. *Is there any thing more to be said to this point?*

A. These last properties, albeit they are in Angels and men, yet they are not in them as they are in him, 1 *Sam.* 2. 2. *There is none holy as the Lord*; for they are in him essentially, absolutely, infinitely, originally, unchangeably, and perfectly; and whatever of these things are in men and Angels, came from God, as the waters in the rivers from the sea, and the light of the stars from the Sun, *James* 1. 17, 1 *Joh.* 1. 5. *Matth.* 5. 48.

Q. *What doth the Scripture say of the works of God?*

A. The Scripture saith that the works of God are his decree, and the execution thereof.

Q. *What is Gods decree?*

A. His most wise fore-appointing of all things

things to be made and done before the world was, to his own glory, *Acts* 15.18. *Ephes.* 1. 11. *Prov.* 16. 4.

Q. *Wherein lyeth the execution of this decree?*

A. In the creation of all things, and in the disposing of the things made to that end to which he had decreed them.

Q. *What is the work of Creation?*

A. That work whereby God made man, male and female, and all things else of nothing, by his Word, in six dayes, and all very good, to his own praise, *Gen.* 1. 1. *&c. Heb.* 11. 3. *Prov.* 16. 14. *Jer.* 10. 12.

Q. *What is his work of Providence in the government of all things?*

A. It is his most holy, wise, and powerful preserving, and ordering of man, and the rest of the creatures, with all their motions, to the ends to which they were by his decree appointed, *Act.* 4. 27, 28. *They were gathered together to do whatsoever thy hand and counsel had before determined, Act.* 17. 26. *And hath determined the times before appointed, and the bounds of their habitation, Iob* 7. 1. 14. 5. *Matt.* 10. 30. *Pro.* 16. 33.

Q. *How did God make and dispose of man?*

A. In a very happy and excellent estate.

Q. *Wherein was this happiness?*

A. He was made a most excellent creature

in

in Gods own likeneſs, a little lower then the Angels, and crowned with glory and honor. And becauſe of this likeneſs between them, God took much delight in him, and placed him in a condition of as much happineſs as the earth could afford him, *Gen.* 2. 9. &c. *Eccleſ.* 7. 29. *Pſal.* 8. 4. 6. *Pro.* 8. 31.

Q. *Will you open theſe things a little further, and ſhew how man is like to God?*

A. This likeneſs is not in the body, but in the ſoul of man, for God is a Spirit that hath not fleſh or bones, nor can he be ſeen or likened to any thing, *Col.* 1. 15. *Luke* 24. 39. *Eſay* 40. 18. *Deut.* 4. 15, 16.

Q. *Wherein ſtood the happineſs of mans ſoul in its creation?*

A. By the breathing of Gods Spirit in it, it had an Angelicall life, for it was ſpirituall, immortall, endowed with the faculties of Underſtanding, Will, and Affections, and gifted with an heavenly wiſdom, uprightneſs, ſtrength, and goodneſs. It had a moſt clear and comfortable ſight of God and it ſelf, it knew full well what God would have, and it was both willing and able to do it, *Gen.* 1. 27, 28. 2. 7. 1 *Cor.* 11. 7. *Numb.* 16. 22. *Col.* 3. 10. *Epheſ.* 4. 24.

Q. *Wherein elſe?*

A. The ſoul being (for the preſent) free from

from sin, and wholly conformable to Gods Will, was not under any guilt, and therefore not under any feeling, or fear of punishment present or to come; but it enjoyed a sweet delight in Gods presence, and a sweet content in its own condition, *Gen.* 32.3.8.9,10.

Q. *Wherein stood the happiness of mans body in its creation?*

A. It was made honorable, healthy, and lasting, free from diseases, infirmities, griefs, harms, and death unto which it is now liable, *Gen.*2.17,19,25.3.16,19. *Rom.*5.12.

Q. *Wherein else was mans happiness?*

A. There was a sweet peace between God and him, as between a father and a son, and there was peace likewise between him and the rest of the creatures, *Luke* 3.38. *Gen.* 3.8. 2. 19,20. *Iob* 5.23.

Q. *What else?*

A. God gave him the free use of all his creatures, the fruit of one tree only excepted, *Gen.*2.9.

Q. *What else?*

A. He was put into Paradise the best part of the earth, a place of much dignity and delight, and a pledge to him of a better estate, to which he was (in case he were taken from thence) to be removed, *Gen.*2.9. *&c. Luke* 23.43. 2 *Cor.*12.4.

Q. *What else?* *A.* He

A. He made him Lord over all his earthly creatures, and made him rule over them without care or pain, becauſe their ſubjection was willing and without grudging, *Gen.* 1.15. *Pſal.* 8.6. *Gen.* 3.15,16.

Q. *Wherein elſe?*

A. He had a freedom of will and power either to have continued alwayes in this eſtate, or if he had changed it, he was ſure to change it for a better, *Gen.* 2.9.17. So that God did in all this with *Adam*, as many a kinde and careful father doth with his ſon, when he hath brought him up to a trade, and he is at mans eſtate, provide for him a houſe and living furniſhed with all accommodations, and deliver it and a ſtock of money to him, and bid him play the good husband, and be ruled by him & he ſhal have it all, otherwiſe he tells him he wil take it all from him again.

Q. *What did God then require of* Adam *in this eſtate?*

A. That he ſhould not eat of the fruit of one of the trees in Paradiſe, *Gen.* 2.17. *But of the tree of knowledg of good and evil, thou ſhalt not eat of it.*

Q. *How was this charge given?*

A. With a promiſe of his continuance in his happy eſtate if he did obey it, and a threatning to turn him out of it if he did diſ-

obey

obey it, *Gen.* 2. 17. *For in the day thou eatest thereof, thou shalt surely die.*

Q. *To what end was this Commandment given?*

A. First to learn man to remember his Creator, who had placed him in that condition, and at whose disposing therein he was. Secondly, for the triall of his obedience, and that he might have occasion given him to yield to his Creator the fruit of his duty. Thirdly, that thereby way might be made to the execution of Gods Decree in the works to be afterwards done.

Q. *Did* Adam *then continue in that estate wherein God had made and placed him?*

A. No verily, for the devil the arch-enemy of mankinde, being before that time faln from God, having lost his own happiness, and envying mans happiness, perswaded the woman first, and by her the man, to eat of the forbidden fruit, who did it, and thereby fell from God, and did undo themselves and all mankinde for ever, *Gen.* 3. 1, 2, 3. *&c. Jude* 6. 1 *Tim.* 2. 14. 2 *Cor.* 11. 3. *Joh.* 1. 44.

Q. *How do you know that there is a devil?*

A. Christ was tempted by him, *Matth.* 4. 1, 2, 3. *&c.* And Christ tells the Jews, speaking of this act of his in leading man into sin and death, *Joh.* 8. 44. *You are of your father the devill,*

devil, who was a murtherer from the beginning.

Q. *How did the devil bring this to pass?*

A. Very craftily; first, by perswading them to doubt of the truth of Gods Word, and of Gods Love to them: secondly, by assuring them that they should have no hurt, but good by doing it, *Gen.*3,1,2,3. *&c.*

Q. *How did God punish this sin upon mankinde, and what change did it make in his estate?*

A. God stript him of all his glory and happiness, and made him extreamly miserable in his soul, body, and outward condition, *Rom.* 6.23. *The wages of sin is death.*

Q. *Wherein was this?*

A. He was now quite changed and become the worst and vilest of all the creatures, a childe of the devil, and like to him in nature, being an enemy to God and all goodness; and God became an enemy to him, and forsaking him, he became the most miserable of all the creatures except the devil, *Acts* 13. 10. *Thou childe of the devil, and enemy of all righteousness, &c. Joh.*8.44. *You are of your father the devil, for his works you do, &c. Eph.* 2.2,3.

Q. *Will you open these things a little further, and shew what change this made in the soul of man?*

A. The

A. The soul was now poysoned and infected to death by originall sin, whereby it lost all its originall excellencies of wisdom and goodness, it being dead in sin neither did nor could understand or obey Gods Will. The eye of the understanding was put out, the will was wholly cross to Gods Will, and all the affections naught and out of course, *Psal.* 51.5. *Ephes.* 2.1,2. *And you hath he quickned who were dead in sin.* 1 *Tim.* 5. 6. *Rom.* 3.10, 11. *&c.* 2 *Cor.* 4.4. 1 *Cor.* 2. 14. 1 *Ioh.* 2. 11. *Gal.* 5.16. 19. *Phil.* 2.13.

Q. *What else?*

A. The soul having forsaken God, was forsaken of God, and left to it self and Satan to whom it had harkned too much as a slave to do his will in the acting of all manner of wickedness continually, *Rom.* 1. 21, 22. *&c. Ephes.* 2.1,2,3. *And you hath he quickned who were dead in sins and trespasses, wherein in time past ye walked according to the course of this world, and the Prince, &c. who worketh in the children of disobedience. &c Gen.* 6.5.

Q. *What else?*

A. The soul being under the guilt of sin, and thereby of the feeling and fear of Gods wrath, and the bitter effects thereof, it was much discontented, & restles under its estate, *Gal.* 3.10. *Esay* 57. 20, 21. *There is no peace*

 saith

saith my God to the wicked.

Q. *What is original sin?*

A. It is the naughtiness of mans evil nature derived to every man by his carnall generation, inclining him to all that is evil, *Rom.* 7. 8. 13. 17. 20. 6. 12.

Q. *What is actuall sin?*

A. It is any sinful thought, word, or work, flowing from the fountain of original corruption, and acted by us against the Law of Nature written in mans heart, or the Law of God written in the Bible. *Rom.* 2. 12. 3. 9. 10. *James* 1. 15. *Gen.* 6. 5. *Acts* 3. 3.

Q. *Wherein is the misery of the body of man by his fall in* Adam?

A. The body of man is now liable to shame, labour, hunger, thirst, infirmity, weakness, old age, and at last to a painful death, *Gen.* 2. 17. *Gen.* 3. 19. 7. 9. 16. 1 *Cor.* 15. 22.

Q. *What misery else is come upon the whole man by his fall?*

A. If Gods mercy prevent not, the soul and body after death are everlastingly to be separated from Gods gracious presence, and to be shut up in the prison of hell, there to be tormented with the devill and his Angels for ever, *Luke* 16. 22, 23, 24.

Q. *What else?*

A. God and man are hereby become enemies,

mies, man hating God as a ſin-revenging Judge, deſires to avoid his preſence, and being alſo become hateful to God, he puts him from his preſence, *Luke* 19. 27. *Rom.* 5. 10. *Job* 21.14,15. *Hab.*1.13.

Q. *What elſe?*

A. The elementary qualities of which his body conſiſts fight each againſt other, whence enſueth death; and the inferior powers of ſoul againſt the ſuperior: hence cometh prevarication and ſin.

Q. *What elſe?*

A. The reſt of the creatures do now rebel againſt man their lord, as man did againſt his Lord, ſo that they are not, or they are with much ado brought under and governed by man, *Pſal.* 32.9. *James* 3.7.

Q. *What more?*

A. By this means he was kept and thruſt out of Paradiſe, and thereby had a ſign given him of his putting and keeping out of heaven, never by his owne ſtrength to come neer it again, *Gen.* 3.23,24,25.

Q. *Was this ſo great a ſin to deſerve ſo great a puniſhment?*

A. Yes doubtleſs, otherwiſe it had not been ſo grievouſly puniſhed, for it was a very foul tranſgreſſion, and done with a very wicked heart.

Q. *How so?*

A. It was a most willing and wiful breach of a most righteous and easie command, given by a gracious Creator to his creature, done out of a discontented minde, under its present very good estate, an unthankful minde to God for it, out of unbelief of Gods word, and out of a proud desire to be equall to with God, *Gen.* 3.1,2,3. *&c.* 1 *Ioh.* 3.4.

Q. *But what was this sin of* Adam *and Eve to their posterity?*

A. The Covenant and Promise being made to *Adam* and all that were to come of him, these being all then in him as the branches in the tree, they fell with him under the same condition of guilt and punishment, *Rom.* 5. 12. 1 *Cor.* 15. 22. *Heb* 7 9, 10.

Q. *Is this then every mans case?*

A. Yes surely every mans case in the world, not one excepted, *Psal.* 14. 3. *Rom.* 3. 10. *There is none good, no not one, Iob* 14.4. *Rom.* 5. 12. *As by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.*

Q. *Man being thus generally corrupted, how is it that mankinde is continued, and that one man doth not destroy another?*

A. It is preserved and continued by Gods providence.

Q. *How*

Q. *How doth God preserve it?*

A. By a secret restraint of mans wickedness, and by Magistracy.

Q. *What is Magistracy?*

A. It is an Ordinance of God, by which some men are set up and authorized by a law to rule over the rest for the preservation of the whole.

Q. *Doth this Ordinance continue at this day, and are Christians to submit to it?*

A. Yes doubtless, Magistrates being in all times alike needful and useful in the Common-wealth, they are to continue, and all men are to submit to them to the worlds end, 1 *Pet.* 1. 2, 13. *Ephes.* 5. 21. *Judges* 2. 16, 17. 6. 19. 1. *Rom.* 13. 1. *Let every soule be subject to the higher powers, for there is no power but of God, &c.*

Q. *But is there no power in man to help himself out of his miserable estate?*

A. Men are no more able to recover themselves, or one another out of this estate then dead men, rotten, and stinking in the grave, are able to recover themselves or one another to life again, *Eph.* 2. 1, 2. 1 *Tim.* 5. 6.

Q. *What then, is there no remedy, but hath God left all men to lie everlastingly under this misery?*

A. Not so, for God hath of, and by himself provided a remedie, without any help of his creature, *Hosea* 13. 9. *Psalm.* 89. 9. *Isa.* 63. 5. *Acts* 4. 2.

Q. *How is this done?*

A. God out of his meer good will, having fore-appointed some to be saved, for that purpose made a free Covenant with them, *Ephes.* 1. 4, 5. 6. 7. 11. *Gen.* 3. 15.

Q. *How else?*

A. He gave them to Christ Jesus (the second person of the glorious Trinity) made man, who most lovingly undertooke for them, as a surety to satisfie Gods Justice for their sin, as a Mediator to make their peace with God, and as a compleat Redeemer and Saviour, to deliver them from all their misery under which they had brought themselves, and to restore them again to all, and a greater happiness then that which they lost, *Jo.* 17. 6. *Heb.* 8. 9, 10. *&c.* 12. 24. 2 *Cor.* 5. 18. 1 *Tim.* 2. 5. 1 *Cor.* 1. 30. *Jo.* 3. 14, 15, 16.

Q. *How was Christ fitted for this work of mans Redemption?*

A. He was made every way fit, for nature, and office, for this work.

Q. *Wherein was he fit for his nature?*

A. He

A. He being by nature God, took upon him also the nature of man (being miraculously conceived in the womb of a virgin by the power of the holy Ghost) and so became in one person God and man, *Matt.* 1. 18. *Gal.* 4. 4, 5. *Hebr.* 10. 5. *Col.* 2. 9. *Heb.* 2. 16.

Q. *Why must the Saviour of Gods people be God?*

A. Because unless the humane nature had been supported by the divine, it could never have done, or suffered what was to be done and suffered in that work.

Q. *What was that?*

A. He must be able to bear the weight of Gods wrath deserved by mans sin, and not sink under it, *Isaiah* 53. 4.

Q. *What else?*

A. He must be able to overcome all the enemies of mans salvation, and deliver his elect from them, *Isa.* 53. 11, 12.

Q. *What else?*

A. His sacrifice must be of value and worth to take away the sins of all Gods people, *Acts* 20. 28. *Heb.* 9. 14.

Q. *What else?*

A. He must be able to give grace here, and glory hereafter, which none but God could do, *Jo.* 10. 2. *&c.*

Q. *And why must he be man?*

A. Because, in the doing of this work he must dye for mans sin, which God could not do, *Heb.* 2. 9. 10. 14.

Q. *VVhy else?*

A. That that nature that had sinned might suffer for sin, and that it might be hereby sanctified, *Heb.* 2. 11.

Q. *VVhy else?*

A. That the people of God might boldly appear at the throne of Grace, *Heb.* 4.15,16.

Q. *But why then must he be God and man?*

A. That he might be the more fit to deal between God and man, and reconcile them together.

Q *How was Christ fitted by office for the work of muns Redemption?*

A. To answer the Types which were heretofore given of him, he was made a King, a Priest, and a Prophet. *Deut.* 15. 18, 19. *Acts* 3. 22, 7. 37. *Psalm.* 110. 1. 2. 6.45. 7. *Heb.* 2. 17.

Q. *Christ being thus qualified and prepared, what did he to save and redeem his people?*

A. He being pure in his nature, and free from Originall sin, did perfectly observe the Law of God, and by his death and sufferings fully satisfie Gods Justice, brought in everlasting righteousnes, and (in a word) did all things

things else that were necessary to put his people in a capacity for a compleat freedom from all their misery, and a restoring to a state of perfect happiness again, *Mat.* 3. 15. *Luke* 1. 35. *Isa.* 53 5. *Heb.* 9. 15. *Rom.* 5. 10, 12, 13. *Rev.* 5. 9. 1 *Cor.* 1. 30.

Q. *Wherein doth Christ in the work of Redemption act the office of a King?*

A. He doth mightily bridle, subdue, and destroy all his own, and his peoples enemies within, and without them, *Coloss.* 2. 15. *Ephes.* 4. 8. *Psal.* 110. 1. 2.

Q. *Wherein else?*

A. He doth graciously gather, govern, and save his people, *Jo.* 10. 11, 12. &c. *Isa.* 9. 6. *Ezek.* 24. 33.

Q. *Wherein else?*

A. He doth bounteously bless and bestow good things on his people, *Ephes.* 4. 8. *Heb.* 5. 9. 2 *Sam.* 24. 23.

Q. *Wherein doth Christ in this work act the Office of a Priest?*

A. He by the offering up of himself as a sacrifice, once, for the sins of all his people, doth make satisfaction to divine Justice for them, and hath them taken away, *Heb.* 9. 11, 12, *&c.* 5. 1. 7. 25. 9. 28. *Isa.* 53. 6.

Q. *Wherein else?*

A. He doth by his prayers and intercessi-

ons

ons to God for his people, make peace for them, and make them and their services acceptable to God for ever, *Ephes.* 2. 14. *Joh.* 17. 1. *Rev.* 8. 3. *Heb.* 13. 15. 1 *Pet.* 2. 5.

Q. *Wherein else?*

A. He doth instruct them in the things concerning God, and his Kingdome, *Isaiah* 9. 6.

Q. *Wherein doth he act the Office of a Prophet?*

A. He doth reveal, and shew to his people by his word and Spirit the way to everlasting life, and all things present and to co come, pertaining thereunto, *Deut.* 15. 18, 19. *Acts* 3. 22. 7. 37.

Q. *What then is considerable in this work of Redemption?*

A. Christs humiliation and his Exaltation.

Q. *wherein was his humiliation?*

A. In this, that he being God, put off all the robes of his glory, and put on the form of a servant, and sinner; was borne in a low condition, made under the Law, endured all the miseries of this life, the bitter wrath of God, at last a cursed death, was buried and lay under death for a time, *Phil.* 2. 6. *Math.* 27. 50, 51. *&c.*

Q. *Wherein was his exaltation?*

A. In

A. In this, that he raiſed himſelf from the dead the third day, aſcended up into heaven, ſitteth there on the right hand of God, and from thence ſhall come to judg the world at the laſt day, *Rom.* 1 4. *Acts* 1. 9. *Epheſ.* 1. 20. *Col.* 3. 1. *Acts* 17. 31.

Q. *what fruit and benefit comes to the creature by all this which Chriſt hath done and ſuffered, and what change hath it made of the creatures eſtate?*

A. Very great and much every way; for hereby the Creatures ſin is now pardoned, he is now drawn and turned about from ſin to God, and changed, renewed, and reſtored to his firſt, or a better eſtate, he being before in bondage to ſin and Satan, is now ſet free, being before dead in ſin, he is now dead to ſin, and alive to God and goodneſs; And (in a word) if any thing of the evill of his miſerable eſtate doth remaine, it ſhall laſt only during this life, and in that time alſo it ſhall turn to his good, *Romans* 8. 18. 28. 2 *Cor.* 4. 17. *Epheſ.* 2. 2, 3, 4, 5.

Q. *will you ſhew it in ſome particulars?*

A. The ſpeciall benefits flowing to the Creature from this work of Chriſt, are Juſtification, an effectuall calling, Adoption, Regeneration, Sanctification and Glorification.

Q. *what*

Q. *What is Justification?*

A. It is an Act of Gods free grace wherein he pardoneth, and acquitteth the Creature from the guilt and punishment of its sin, and accepteth of it as righteous in his sight, only by the righteousnes of Christ, imputed to him by faith. *Rom.* 3. 28. 8. 33. 30.

Q. *What is an effectuall calling?*

A. It is the inward and effectuall work of Gods spirit in the soule of the Creature, whereby God doth effectually draw it to Christ to believe in him. *Rom.* 8. 30. 2 *Thess.* 2. 14.

Q. *What is Adoption?*

A. It is an act of Gods free grace, whereby the Creature (being by nature the childe of the Devil and of wrath) is received into the number, and hath a right to the previledges of the Sons of God. *Rom.* 8. 15. *Gal.* 4. 5.

Q. *What is Regeneration?*

A. It is an Act of Gods grace and power, whereby the Creature by Gods spirit and word is begotten again to himself, and made a childe of God, and by grace a partaker of his nature, *James* 1. 18. *Jo.* 3. 3. *Tit.* 3. 4, 5, 6.

Q. *What is Sanctification?*

A. It is the work of Gods Spirit, whereby

by he doth renew the creature, by a new quality of holiness in the whole man, after the Image of God, that it is enabled out of a hatred of evill, more & more to dye to it, and out of a love to good more and more to embrace it, and follow it, *Rom.* 8.33. 1 *Cor.*6. 11.

Q. *What is Glorification?*

A. It is the Act of Gods free grace, bestowing on the creature the glory of Heaven, and making it blessed in the enjoyment of God therein to all eternity. *Rom.* 8. 30. *Whom he did predestinate, them he also called: and whom he called, them he also Justified, and whom he Justified, them he also Glorified.*

Q. *Are there not yet some other blessings come to the Creature, from Christs work of Redemption?*

A. Yes, very many: for from hence it is that the Creature hath victory over, and freedom from all enemies and evils, and enjoyeth all manner of good here and hereafter *Jo.* 8. 32. 1 *Cor.* 15. 57. *Luk* 1. 73. 74.

Q. *What enemies and evils have Gods people victory over, and freedom from by Christ?*

A. They are freed from the guilt, power, and punishment of sin, *Jo.* 8.33 34. 36. *Rom.* 6. 18.

Q. *What else?*

A. They are freed from the rigour, curse and

and condemnation of the Law. *Gal.* 3.13. 14. &c. *Rom.* 8. 1. 10. 4.

Q. *What else?*

A. They are freed from worldly rudiments and Ceremonies, *Coloss.* 2. 18, 19. *Gal.* 5. 1.

Q. *What else?*

A. They are freed from the spirit of bondage, *Rom.* 8. 15.

Q. *What else?*

A. They have victory over *Satan* and the world, that though by the alluring or terrifying temptations thereof, they may be set upon and afflicted, yet they cannot be thereby drawne or driven away from Christ here, and they shall be hereafter perfectly freed of this trouble, *Rom.* 16. 20. *Luke* 10.18. *Ephes.* 2. 2. *Gal.* 1.4. *Rom.* 8.35.37. 1 *Jo.* 5.4. *Matth.* 16. 18. *Luke* 22.31. *Rom.* 8.37. *In all these things we are more then conquerors through him that loved us.*

Q. *What else?*

A. They are freed from hell and the damnation thereof, *Jo.* 10.28. *I give them eternall life and they shall not perish. Jo.* 5.24. *He that heareth my words, &c. shall not come into condemnation, &c.*

Q. *What else?*

A. They shall not be hurt by death, but be delivered from it, with great advantage by it,

and

and being once dead they shall live againe, and dye no more, 1 *Cor.* 15. 26. *The last enemy that shall be destroyed is Death,* Jo. 11. 24. *I am the resurrection and the life, he that beleeveth in me, though he were dead yet shall he live, and whosoever liveth and beleeveth in me shall never dye.*

Q. *What else?*

A. They shall be freed from all manner of evill of soul and body, *Rev.* 21. 4. *God shall wipe away all tears from their eyes, there shall be no more death nor sorrow Rev.* 7. 17.

Q. *What other speciall good things do come to Gods people by Christ and his work of Redemption?*

A. Reconciliation: for by this meanes there is a sweet peace and agreement made and kept between God and his creature, and they do live and love together, 2 *Cor.* 5. 18. *Who hath reconciled us to himself, &c. Ephes.* 2. 13, 14. *Rom.* 5. 1. *Being justified by faith, we have peace with God.*

Q. *What else?*

A. By this means also the persons and services of Gods people are accepted, *Rom.* 1. 7. *To the Saints, beloved of God,* &c. *Ephes.* 1. 6. *Wherein he hath made us accepted in his beloved.* 1 *Pet.* 2. 5. *Offering up spirituall sacrifices acceptable to God by Jesus Christ.*

Q. *What*

Q. *What else?*

A. By this means all the people of God are gathered together, as into one body under Christ their spirituall head, *Ephe.* 1. 10. *That he might gather together in one all things in Christ &c.*

Q. *What else?*

A. By this means, every Christian, a member of this mysticall body receiveth a good measure of Christs spirit, in the many graces thereof in his heart, *Gal.* 4. 6. *And because ye are sons, therefore he hath sent forth the Spirit of his Son in your heart, Rom.* 8. 10, 11. *Ephes.* 4. 8.

Q. *What are the speciall graces of Gods Spirit which the Christian receiveth from Christ?*

A. *Illumination*, the knowledge of God, his will, and the things which concern his Kingdome, *Ephes.* 1. 8. 1 *Cor.* 1. 30. *John* 16. 13, 14. *When the Spirit of truth is come, he will guide you into all truth, &c. Luke* 1. 79. *To give light to them that sit in darkness, &c.*

Q. *What else?*

A. Sanctification, a guidance & conformity of the will, affections, & conversation to the things known, *Luke* 1. 79. *Ephes.* 5. 26, 27. 2 *Cor.* 3. 18. *But we all with open face, beholding*

as

in a glasse the glory of the Lord, are changed into the same Image, &c. Ephes. 1. 4. *He hath chosen us in him that we should be holy, &c.*

Q. What else?

A. Assurance of Salvation, *Ephes.* 1. 13, 14. *In whom after that ye believed ye were sealed with that holy Spirit of Promise, &c. Colos.* 2. 2.

Q. What else?

A. Much joy and comfort, *Rom.* 5. 2, 3. 15. 13. *Jo.* 15. 11. 14. 16. 1 *Pet.* 1. 8. *In whom believing, &c. you rejoyce with joy unspeakable, and full of glory.*

Q. What else?

A. Peace and quiet of Conscience, *Rom.* 15. 13. *The God of hope fill you with all joy, and peace in believing, &c. Ephes.* 2. 14. *Phil.* 4 7.

Q. What else?

A. The gift of prayer; *Rom.* 8. 15. 26. *Ye have not received the Spirit of Bondage, &c. but the Spirit of Adoption, whereby ye cry Abba Father.*

Q. What else?

A. Increase in all spirituall grace, *Ephes.* 4. 15, 16. *That ye may grow up into him, in all things which is the head, &c.*

A. What else?

A. Perseverance and perfection in grace,

Phil. 1. 6. *Being confident of this, that he which hath begun a good work in you, will perfect it to the day of Christ.*

Q. *What else?*

A. Preservation to glory, 1 *Pet.* 1. 5. *who are kept by the power of God through faith to Salvation, Jo.* 10. 27, 28. *My sheep hear my voyce, &c. And I give them eternall life, and they shall never perish, neither shall any pluck them out of my hand.*

Q. *What other benefits have we by Christ?*

A. Free accesse to God in prayer, *Ephes.* 3. 12. *In whom we have boldness and access with confidence by the faith of him, Ephes.* 2. 18.

Q. *What else?*

A. Boldness therein out of confidence of hearing, 1 *Jo.* 5. 14. *And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

Q. *What else?*

A. All things needfull for this life, *Rom.* 8. 32. *He that spared not his own son, &c. how shall he not freely with him give us all things?*

Q. *What else?*

A. Resurrection of the body to life again after death, *Jo.* 11. 24. *He that believeth in me, though he were dead, yet shall he live,* 1 *Cor.* 15. 18. 20.

Q. *What*

Q. *What else?*

A. Boldnes at the day of Judgment, *Psal.* 1. 5, *Luke* 21. 28. *When you see these things, &c. Lift up your heads, for your Redemption draweth nigh.*

Q. *What else?*

A. An open acknowledgment and acquittall of them by Christ at the day of Judgment, *Matt.* 25. 34. *Come ye blessed, receive the Kingdom prepared for you, &c. I was hungrie, and ye fed me &c.*

Q. *What else?*

A. A passage and receiving up into glory, *Jo.* 14. 3. *I goe to prepare a place for you, and I will come, and receive you to my self, That where I am there ye may be also, Mat.* 25. 46.

Q. *How comes it to passe that Christ and the things done and suffered by him, become so available to the Christian?*

A. It comes to passe first by Christs intention in them, and Gods acceptance of them; Christ did what he did intentionally, and God accepted thereof graciously on the behalf of the Christian, as a Creditor doth accept the debt due from the principal, of the surety, or a man that hath a Captive doth accept his ransome from his friend that doth redeeme him. And hence it is that Christs merits are avaylable to the Christians Iustificati-

on, *Col.* 1. 14. 1 *Pet.* 1.18,19. *Rom.*3.24,25, 26. *Being justified freely by his grace through the redemption which is in Jesus Christ; whom God hath set forth to be a propitiation, &c.*

Q. *How else?*

A. Secondly, it is from the Union and neerness that is between Christ and the Christian, who by Gods spirit and his owne faith is mystically united to Christ, as the wife is to the husband, the head to the body, and the branches to the tree; so that all that Christ is, and hath, is communicated and derived to the Christian. And hence it is that Christ is effectuall to Sanctification. *Rom.* 6. 3,4. *Ephes.*4. 15,16. *Ephes.* 1. 22, 23. 5. 23. 1 *Cor* 1. 30. *But of him ye are in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption.*

Q. *Are all then partakers of these blessings?*

A. No, they are offered to many not to all, and few of them to whom they are offered do receive them. *Mat.* 22. 14. *Many are called but few are chosen.*

Q. *What is the reason that so few partake of these blessings?*

A. Because it is only by faith (another speciall gift of God flowing from Christs worke of Redemption) by which the creature doth partake of these blessings, and all

men

men have not faith. *Acts* 13.48. *As many as were ordained to eternall life beleeved. Ephes.* 1. 13. *Acts* 8. 37. 16. 37. 2 *Thess.* 2. 13. 12. 2 *Thess.* 3. 2. *Jo.* 3. 16. *God so loved the world that he gave his only begotten Son, that whosoever beleeveth in him, should not perish but have everlasting life.*

Q. *It seemes then that this faith is a speciall grace?*

A. So it is indeed, for it is a glorious and victorious grace, that only which makes a man a true Christian, the Lady, mother, and nurse of all other graces, It is the key of heaven to unlock the Treasury of God, that by which the Christian is married to Christ, and that by which Christ, and all that is his is made over to the Christian; He that hath this grace hath all, and he that hath it not, hath nothing at all to the purpose, 2 *Thess.* 1. 11. 2 *Pet.* 1. 1. *Mat* 21. 22. *Mark* 9. 23. 29. *Ephes* 3. 17. *Luke* 17. 6. *James* 2. 1. *Heb.* 11. 1, 2, 3. *&c. Jo.* 1. 5. 4.

Q. *What is faith?*

A. It is a wonderfull work of Gods spirit, by which the Creature is enabled to receive Jesus Christ, as he is held forth and offered in the Gospel, and to rest wholly upon him for salvation, *Acts* 16. 31. *Gal* 3. 12. *Psal.* 2. 12.

Q. *How is this faith gotten?*

A. It is Gods gift, and wrought in the

heart inwardly by his Spirit, outwardly by the wordof the Goſpel, & commonly by the miniſterie thereof, *Epheſ.* 1. 13. 2. 8. *Rom.* 10. 9, 14. *Faith comes by Hearing, &c.*

Q. *How is it increaſed and confirmed?*

A. By the ſame word, the ſacraments, and Prayer. *Rom.* 1. 17. 1 *Cor.* 1. 16. 1 *Tim.* 4. 6. 1. *Pet.* 2. 2. *Luke* 17. 5. *Matt.* 7. 7. *James* 1. 15.

Q. *What is the miniſtery of the word?*

A. It is an ordinance of God, by which ſome more fitly qualified, and duly called, are ſet up in the Church of God, to preach the word, and miniſter holy things to the people for their gathering to, and increaſe in Chriſt.

Q. *Doth this ordinance continue in the Church?*

A. Yes doubtleſſe, it being in all times alike needful & uſeful to the Church of God, is to continue therein to the worlds end, and Chriſtians are to ſubmit to it, 1 *Cor* 4. 1. *Mat.* 28. 20. *Heb.* 13. 17. 1 *Pet.* 5. 5. *Epheſ.* 4. 11, 12, 13. *And he gave ſome Apoſtles, &c. ſome Paſtors and teachers, for the perfecting of the Saints, for the work of the miniſtery, &c.*

Q. *How is the word to be uſed, that grace may be increaſed by it?*

A. It muſt be received with Prayer to God to bleſſe it, *Epheſ.* 6. 19. 2 *Theſſ.* 3. 1. *Finally, pray for us that the word may have a free paſ-*

ſage

ſage &c. 1 Tim. 4 5.

Q. How elſe?

A. With feare and reverence. *Eſay 66.2. To this man will I look that is of a contrite ſpirit, and trembleth at my word, &c.*

Q. *How elſe?*

A. With hunger and thirſt and an earneſt deſire after it. *Acts 17. 11. 1 Pet. 2. 2. As new borne babes deſire the ſincere milk of the word, that you may grow thereby.*

Q. *How elſe?*

A. VVith meekneſſe and humilitie, *James 1. 21. Receive with meekneſſe the ingraffed word, &c.*

Q. *How elſe?*

A. VVith attention and heedfullneſs, *Acts 16.14. Whoſe heart the Lord opened that ſhe attended to the things which were ſpoken of Paul.*

Q. *How elſe?*

A. VVith faith, *Heb. 4. 1,2. But the word Preached did not poofit them, not being mixed with faith in them that heard it.*

Q. *How elſe?*

A. VVith joy, 1 *Theſſ. 1. 6. Having received the word with joy in the holy Ghoſt, Mat. 13. 44.*

Q. *How elſe?*

A. VVith a love to it, 2 *Theſſ. 2. 10. Becauſe they receive not the love of the truth that they might be ſaved.*

Q. *How elſe?*

A. VVith meditation of it, *Luke* 2.51. *Zech.* 1.8. *Thou shalt meditate therein day and night, Psal.* 1.1. 119.15.

Q. How else?

A. With conference, *Luke* 24.14.15. *Joh.* 4.7,8. *&c.*

Q. How else?

A. VVith submission and obedience to it, *Esay* 2.3. *Psal.* 119.9. *James* 1.22. *But be ye doers of the Word, not hearers only, deceiving your own selves.*

Q. VVhat is a Sacrament?

A. It is an holy Ordinance appointed by Christ, wherein by outward things Christ and his benefits are set forth, sealed and applied to the Christian, *Rom.* 4.11. *Gen.* 17.11. *Gal.* 3.

Q. How many Sacraments are therewith to be used by Christians?

A. Two only, Baptism, and the Lords Supper, 1 *Cor.* 10.12,13.

Q. What is Baptism?

A. It is the Sacrament of a Christians entrance into the Church, wherein by the washing of water is solemnly signified and sealed the Covenant between Christ and a Christian, and the Christians engrafting into Christ, and thereby the taking away of his sin, and his giving up of himself to Christ, 1 *Cor.* 12. 13. 1 *Pet.* 3.21. *Acts* 2.38. 22.16. *Tit.* 3.5.

Q. What is the Lords Supper?

A. It

A. It is the Sacrament of a Christians spirituall increase, wherein by the use of bread and wine as at a solemne feast the death of Christ and the benefits thereof are lively set forth, and the Christian is further instructed and confirmed therein for his spiritual growth and preservation in the state of grace, *Matth.* 26. 1 *Cor.* 11. 20. 10. 16, 17.

Q. *How are these Ordinances to be used with profit?*

A. With knowledg, faith, and prayer, by all that are capable thereof, 1 *Cor.* 11. 29. *Rom.* 4. 11. *Acts* 22. 16.

Q. *What is prayer?*

A. It is the work of the Christians soul whereby it offereth up its desires to God in the name of Christ for himself and others, *Exod.* 14. 15. 1 *Sam.* 1. 13. *Jo.* 16. 23, 24.

Q. *How may this be used with profit?*

A. Understandingly, 1 *Cor.* 14. 15. *I will pray with understanding also.*

Q. *How else?*

A. Feelingly and affectionately, *Mat.* 11. 28. *Rom.* 12. 11. *Be fervent in spirit, serving the Lord.*

Q. *How else?*

A. Reverently, *Eccles.* 4. 1, 2. *Heb.* 12. 28. *Let us serve God acceptably with reverence and godly fear, &c.*

Q. *How else?*

A. Believingly

A. Believingly, 1 *Tim.* 2. 8. *I will that men pray, &c. lifting up holy hands without wrath and doubting.*

Q. How else?

A. Fervently, and earnestly, *James* 5. 16. *The effectuall fervent prayer of a righteous man availeth much, if it be fervent.*

Q. How else?

A. Lovingly towards God and man, *Marke* 11. 25. 1 *Tim.* 2. 8.

Q. How else?

A. Continually and without ceasing, in all times and places, 1 *Thes.* 5. 17. *Pray continually, Luke* 13. 1. 2. *&c.* 1 *Tim.* 2. 8. *I will that men pray every where, &c.*

Q. What direction is given us for Prayer in the Word?

A. The Lords Prayer beginning thus, *Our father which art in heaven, &c.*

Q. What do these words teach us?

A. They teach us that we must pray with and for others.

Q. What else?

A. That in prayer we must come to God with reverence, because he is in heaven, and yet with confidence, because he is our Father.

Q. What else?

A. That he is willing to grant our prayers, because he is our Father, and able to help us because he is our heavenly father.

Q. What

Q. What are we taught to pray for in the first Petition, in these words, Hallowed be thy Name?

A. Hereby we are taught to pray, That as God in all things whereby he maketh himself known, is most holy and high in himself, so that he may be of us and all others most highly esteemed and honoured; and that the enemies of his glory may be converted or confounded.

Q. What are we taught to pray for in the second Petition, in these words, Thy kingdom come?

A. Hereby we do pray, That Gods kingdom of grace in our selves and others, and all things that concern it, and may further it in this life, may come and have a free passage, and abundantly appear; and that the kingdoms and powers of Satan, sin, and wicked men may be suppressed; and these notwithstanding that Gods people may attain to the kingdom of glory.

Q. What are we taught to pray for in the third Petition in these words, Thy will be done in earth as it is in heaven?

A. Hereby we are taught to pray, that whatsoever God willeth in his Word, or doth in his Work, we and all others may understand, and cheerfully, faithfully, and constantly obey, and submit unto here, as the

Angels

Angels do in heaven, and that we may deny the will of Satan, our own flesh, and this world.

Q. *What are we taught to pray for in the fourth Petition, in these words, Give us this day our daily bread?*

A. Hereby we pray that God will grant to us and all his people a continuall supply of all things needful to the maintenance of their bodily or spirituall life, and his blessing with it, that they may be upheld in the hallowing of his Name, and doing of his Will, and that he will keep them from the famine of body and soul, and such judgments as deprive them of the livelihood of either of them.

Q. *What are we taught to pray for in the fifth Petition, in these words; And forgive us our trespasses as we forgive them that trespass against us?*

A. Hereby we are taught to pray for justification, and the manifestation thereof upon our selves and others, the pardon of our daily failings towards God, and the assurance thereof in giving us a heart to forgive our brethren that offend us, and that neither the guilt, now the power, nor the punishment of sin may hurt us, but that it may be removed and prevented.

Q. *What do we pray for in the last Petition, in these words, Lead us not into temptation, but deliver us from evil?* *A.* Here-

A. Hereby we are taught to pray for the preservation of our selves and others from sin, and that he will perfect the work of our Sanctification, and therefore that God will either keep us from, or keep us in temptations, so as we be not hurt by them.

Q. *What doth the Conclusion of the prayer in these words, For thine is the kingdom, the power, and the glory for ever and ever; teach us?*

A. That all the things we pray for are in his power to give us, and being given will turn to, and be for his praise and glory. The which we do therefore assure our selves we shall receive by that word, *Amen.*

Q. *You said before, That all other graces and gratious works go with, or follow close at the heeles of faith. Will you tell us what they are, and what are the signs and fruits of this faith, that we may know whether we have it or not?*

A. We cannot shew you all the branches that grow upon this root, nor give you all the signs of this grace, they are so many.

Q. *Will you shew us some of the chief companions of, or attendants upon this precious grace?*

A. One of the companions of this grace is Knowledg, He that hath this gift, hath heard, understood, and received the word of the Gospel, *Ephes.* 1. 13. *In whom ye believed after they ye had heard the word, &c. Act.* 13. 47, 48. 1 *Cor.* 1. 21. *Rom.* 10. 14. *How can they*

they believe in him of whom they have not heard?

Q. *What else?*

A. Another companion of this grace is Holiness, Faith in the heart is like a pure Fountain, working out all the filth of sin, the which the true believer doth ever hate, *Jude ver.* 20. 1 *Cor.* 1. 2. *Acts* 15. 9. *Purifying their hearts by faith,* 1 *Joh.* 3. 3. *He that hath this hope purifieth himself, &c.*

Q. *What else?*

A. Humility and Lowliness, he that hath this faith seeth so much of the glory of CHRIST and his own vileness, that he doth evermore loath, and hath a low esteem of himself, *Luke* 5, 6, 7, 8. *Job.* 19. 25. 42. 5, 6. *Mat.* 18. 6. *These little ones that believe in me, Isa.* 6. 1, 2. & 5. *Dan.* 10. 8.

Q. *What else?*

A. Sincerity and uprightness, it is a faith unfained, 1 *Tim.* 1. 4, 5. 2 *Tim.* 1. 5. And he that hath this faith is an upright man and hath a spirit without guile, *Job.* 19. 25. 1. 1. 2 *Cor.* 1. 5. 12. *Heb.* 11. 7. *Gen.* 6. 9.

Q. *What else?*

A. Contrition and godly sorrow. The true believer is the truly penitent man, he mournes and melts in his heart over Christ, whom he by his sins hath caused to be put to death, and over God as a gracious father offended by him, *Mark.* 1. 15. *Luke* 7. 37,

38.

38. and 47. 48. *Zach.* 12. 10. *They shall look upon him whom they have pierced, and mourne for him as a man would mourne for his only son, &c. Acts* 2. 37.

Q. *What else?*

A. Love to God and his people; the true believer looking upon how much God hath forgiven, and given to him, he cannot but love God much, and for his sake his people also, 1 *Jo.* 3. 23. *Ephes.* 1. 15. *Gal.* 5. 6. *Faith which worketh by love, Luke* 7. 47. 50.

Q. *What else?*

A. Patience, the true believer is only the man who can patiently bear the cross of Christ, 2 *Tim.* 1. 12. *Rev.* 13. 10. *Phil.* 1. 29. *Unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake.*

Q. *What else?*

A. Joy, the true believer looking upon what God is to him, and what he is in God, cannot but rejoyce in God with exceeding great joy, *Rom.* 15. 13. *The God of all hope fill you with all joy and peace in believing.*

Q. *What else?*

A. Hope and expectation of the things believed, 1 *Cor.* 13. 13. *And now abideth faith, hope, &c. Rom.* 4. 13. 15. 13.

Q. *What else?*

A. Peace

A. Peace of Conscience, *Rom.* 15. 13. *The God of all hope fill you with all joy and peace in believing. Rom.* 5. 1.

Q. *What else?*

A. Courage for God and his truth, 2 *Pet.* 1. 5. *Acts* 4. 13. *And when they saw his boldness, &c. and knew they had been with Jesus.*

Q. *What else?*

A. Temperance towards all earthly things 2 *Pet.* 1. 5, 6. *Gal.* 6. 14. *God forbid that I should glory in any thing but the Cross of Christ, by whom the world is crucified to me, &c. Rev.* 11. 1, 2. *&c.*

Q. *What else?*

A. A high esteem of Christ, and contempt of all other things, compared with, or oppосed to him, 1 *Pet.* 2. 6, 7. *Heb.* 11. 25, 26. *Esteeming the reproach of Christ greater riches then the treasures in Egypt, &c.*

Q. *What else?*

A. Desire after, and delight in Gods Ordinances and people, *Acts* 2. 41, 46. *Acts* 8. 13

Q. *What else?*

A. A tender and soft heart, yielding to the word of God, and easily receiving any impression of grace, *Ezech.* 11. 14. *I will take away their stonie heart out of their flesh, and give them a heart of flesh, &c. Act.* 2. 37, 38. 41. *Acts* 9. 6.

Q. *What*

Q. *What else?*

A. Hunger and thirst after Christ, *Isa.* 55. 1. *Matth.* 5. 4 *Rev.* 21. 6.

Q. *Wherein else doth this faith shew it self?*

A. The word of God is lively in him, 1 *Thess.* 2. 13. *The word of God which effectually worketh in them that believe.*

Q. *Wherein else?*

A. He overcometh all temptations, 1 *Jo.* 5. 4, 5. *This is the victory that overcomes the world, even our faith.*

Q. *Wherein else; And how doth this faith appear in the conversation?*

A. He that hath this faith doth make a bold profession of the Gospel, 2 *Cor.* 4. 13. *we believe, therefore we speak.*

Q. *What else?*

A. He doth freely and frequently confesse his sins to God and men, *Acts* 19. 18, 19. 22. 4, 5. 1 *Tim.* 1. 13.

Q. *What else?*

A. He is a strict and zealous worshipper of God, *Phil.* 3. 3. *Acts* 24 14. *Heb.* 12. 21. In prayer much, *Acts* 9. 11. *Zach.* 12. 10. *Hab.* 4. 15, 16. *Matt.* 15. 22, 23. *and* 28. 2 *Cor.* 12. 8. in thanks giving often, 1 *Cor.* 1. 3. 4. 1. *Cor.* 16. 25, 26, 27.

Q. *Why else?*

A. He is a new Creature, wholly changed, and reformed in his life, he is turned from

evill to good, wherein he is fruitfull, and increaseth more and more, he goeth whereſoever God calleth him, and doth whatſoever God biddeth him by his Word, 2 *Cor.* 5. 17. *Acts* 19. 18, 19. 9. 1. 2. 19, 20. 20. 11. 21. 3. 20. *Tit.* 3. 8. *Epheſ.* 4. 16.

Q. *Have all thoſe who have this faith all theſe things wrought in, and upon them?*

A. Yes doubtleſs, more or leſs, but ſome have them in a greater meaſure then others, and all men that have them, receive them by degrees, *Matthew* 6. 30. 8, 10. 26. 15, 28. *Luke* 17. 5. *Acts* 6. 8. *Romans* 4. 18, 19, 20. *Rom.* 1. 17.

Q. *What ſay you of certainty and aſſurance of Salvation, doth not this alwayes goe with, or follow this faith?*

A. This aſſurance of Gods love to a man, and of the pardon of his ſins in particular by Chriſt, is an effect of this faith, and firſt or laſt, every true believer hath it more or leſſe. But it is long firſt ere many have it, and then alſo ſometimes it is ſo weak, that they can ſcarcely tell whether they have it or no, *Epheſians* 1. 13. *Romans* 8. 39. *Heb* 10. 22. *Rom.* 4. 21. *Pſal.* 88. 1, 2. *&c.*

Q. *Can a man that once hath this faith, loſe it again?*

A. No doubtleſs, no more then a man being once a member of Chriſt may be broken

off

off from him again; A man may loſe ſome degrees of this grace, and for a time only, but wholly and for ever it cannot be loſt, 1 *Pet.* 1. 8, 9. *Tit.* 1. 1. *Mat.* 26. 22. 2 *Pet.* 1. 5. *Rom.* 8. 38, 39. *Joh.* 10. 27, 28, 29. *My ſheep hear my voyce, and I know them, and they follow me, and I give them eternal life, and they ſhall never periſh, &c.*

Q. *Will you ſhew us what it is that God doth require of man?*

A. We have ſhewed in part already; he requireth that he ſhould believe in his Son Jeſus Chriſt, and that he do ſhew forth his faith by his fruits of obedience, and good works, 1 *Joh.* 3. 23. *Jam.* 2. 18.

Q. *What rule hath God left for mans obedience?*

A. The moral Law ſummarily contained in the ten Commandments, in *Exod. Chap.* 20.

Q. *What is the ſum thereof?*

A. To love the Lord our God with all our heart, with all our ſtrength, and with all our minde, and our neighbour as our ſelves, *Matth.* 5. 43. 22, 37.

Q. *What doth the Preface to the ten Commandments, in theſe words, I am the Lord thy God which brought thee up out of Egypt, and out of the houſe of bondage, teach us?*

A. That becauſe God is the Lord our God, and Redeemer, therefore we ought to obey him.

Q. *What is the meaning of the firſt Commandment, in theſe words, Thou ſhalt have no other Gods but me?*

A. That we are to do our endeavour by ſearch into Gods Word and Works, to know him as he is God alone, and accordingly to honour him with inward and outward worſhip, and not to give that honour to any Creature, &c.

Q. *What is the meaning of the ſecond Commandment, which beginneth thus, Thou ſhalt not make to thy ſelf any graven Image, &c.*

A. That our ſervice to God muſt be in ſuch a way, and by ſuch meanes as he in his word doth appoint, and that this be not neglected, nor that our own or other mens inventions be herein followed.

Q. *VVhat is the meaning of the third Commandment beginning in theſe words, Thou ſhalt not take the name of the Lord thy God in vain &c.*

A. That men muſt be very carefull that they do ſincerely, reverently, ſeriouſly and profitablie make uſe of Gods Names, Attributes, Religion, Word, & works, and not profane or abuſe any of them by any needleſſe, heedleſs, or hypocriticall uſe thereof.

Q. *What is the meaning of the fourth Commandment, beginning thus, Remember the Sabbath day to keep it holy, &c.*

A. That men are carefully to keep holy to God the ſeventh day of every week, and not to profane it by idlenes, or doing of any other work beſides Gods work upon it.

Q. *What is the meaning of the fifth Commandment, beginning thus, Honor thy father and mother, &c.*

A. That every one in the place wherein God hath ſet him, is to have in his heart, and to ſhew in his life ſuch reſpect to others his Superiors, Inferiors and equals, as is due to them.

Q. *What is the meaning of the ſixth Commandment, in theſe words, Thou ſhalt not kill?*

A. That men muſt take all the care, and uſe all the means they may to preſerve their own, and others life, and do nothing to hurt it.

Q. *VVhat is the meaning of the ſeventh Commandment, in theſe words, Thou ſhalt not commit adultery?*

A. That men muſt carefully avoid all uncleanneſs, and do their beſt to preſerve their own and neighbours chaſtity.

Q. *What is the meaning of the eight Commandment, in theſe words, Thou ſhalt not ſteal?*

A. That

A. That men muſt uſe all the means they may lawfully, to preſerve their own and others eſtate, and do nothing to hurt it.

Q. What is the meaning of the ninth Commandment, in theſe words, Thou ſhalt not bear falſe witneſs againſt thy neighbour?

A. That men are to do their uttermoſt indeavour to further and advance truth, their own and other mens good names, and not to ſay or do any thing to hurt them.

Q. What is the meaning of the laſt Commandment, beginning thus, Thou ſhalt not covet thy neighbors houſe, &c.

A. That men being well contented with what they have and are, muſt not ſo much as deſire to have or to do any thing before forbidden.

Q. Is any man able to keep this Law?

A. No verily, all that the beſt man can do, is earneſtly to deſire, and carefully to labour to keep it, but he doth often break it, *2 Chron. 6. 36. There is no man which ſinneth not, James 3. 2. In many things we ſin all. Rom. 7. 14, 15, 16. &c. 1 Joh. 1. 7, 8.*

Q. Is any man able by his own ſtrength to keep any part of it?

A. No ſurely, there is not a man, who by his own ſtrength can avoid any evil, or do any good, and if he doth any thing herein, it is by the ſtrength of God. *Io 15. 5. Without me ye can do nothing, Phil. 2. 13. Phil. 4. 13. It is God that worketh in you to will and do, &c.*

Q. Is the law then of any uſe to believers?

A. Yes truly, it ſerves for a rule to them in their lives, and to ſhew them their ſins, and their deſert of puniſhment by them, and ſo to make Chriſt the better to reliſh with them, *Matth. 5. 17, 18. Think not I am come to deſtroy the Law, &c. Rom. 7. 8, 9 &c. Gal. 3. 18, 19, 20, &c.*

Q. *Can a man by his obedience to the Law merit heaven at Gods hand?*

A. No verily.

Q. *Why so?*

A. For our obedience is Gods work in us, and not our work in and by our selves, 1 *Cor.* 4.7. *Ephes.* 2. 9.10. *We are his workmanship in Christ Jesus, &c. Rom.* 11. 35. *Who hath first given to him? &c.*

Q. *Why else?*

A. We owe much more to God then we can do, *Luke* 17.10. *When ye have done all, say we are unprofitable servants, &c.*

Q. *Why else?*

A. Our obedience is very lame and imperfect. *Rom.* 7. 15. *What I would, that I do not, &c.*

Q. *Why else?*

A. There is no proportion between the work & the reward, *Rom.* 8. 18. *The sufferings of this time are not worthy to be compared with the glory to be revealed, 2 Cor.* 4.17.

Q. *To what end then shall a man strive to keep Gods Law, and to do good works?*

A. To glorifie God. *Mat.* 5.18. *Let your light so shine, &c. that men may see your good works, and glorify your Father, &c.*

Q. *Why else?*

A. To honour his Religion, *Tit.* 2.5,6. *Rom.* 2.24. 1 *Tim.* 6.1.

Q. *Why else?*

A. To win others to his Religion. 1 *Pet.* 3.1,2. *That if any obey not the word, they may be won by the conversation of the wives, while they behold, &c.*

Q. *What else?*

A. To make sure to a mans self his own effectual calling here, and eternall life hereafter, 2 *Pet.* 1.5.6.10. 11.1 *Jo.* 3. 14. *Eph.* 2.9,10. 1 *Tim.* 6. 18, 19. *That they do good, and be rich in good works, &c. that they may lay*

up

up in store for themselves a good foundation against the time to come, and that they may lay hold on eternall life.

Q. What is there else to move us to good works, and obedience to Gods Commandments?

A. Obedience to Gods comands, and doing of good works, besides that it hath a great reward in this life, it is the way to, though not the cause of eternall life, and they will follow us unto, and helpe us into heaven. *Rom.* 2.7. *Rev.*14.12. *Luke* 16.9.

Q. *You have shewed somewhat of Gods precepts, and what God will have belevers to do, will you shew somewhat of Gods promises, and what God will do for beleevers, and first what Gods promise is?*

A. Gods promise is his foretelling of good things to come, which he will do for his people.

Q. *Wherefore hath he given his people promises?*

A. For the exercise of their faith, and increase of their comfort, in the expectance of the thing promised, till they do receive it.

Q. *Of what nature are Gods promises?*

A. They are real, and they intend what they say are sure and infallible, and cannot but be performed: and they are effications and cannot misse of their effect. *Esay* 55, 10, 11. 2 *Cor.* 1.20 *Psal.*12.6.

Q. *What good things hath God promised to his people?*

A. All good things concerning this life, which shall necessarily make to their Salvation, grace to make them fit for glory, and glory, the perfection and reward of grace, *Ps.*84.11. *The Lord God is a Sun and a shield, he will give grace and glory, & no good thing will he withhold from them that walke uprightly, Psal.* 121. 1,2,3, &c.

Q. *How are the promises made certaine to us?*

A. By Christ, 2 *Cor.* 1.20. *All the promises are yea and Amen in him.*

Q. *What followes after death?*

A. The resurrection of the bodies of good and bad, 1 *Cor.* 15.42,43.

Q. *What*

Q. *What next?*

A. The day of Judgment.

Q. *What is this day of Judgement?*

A. It is that last and terrible day, wherein every man, woman, and childe must appear before the Lord Jesus Christ their Judge, and be tried, sentenced and adjudged according to their works, to that estate wherein they shall abide for ever: the godly to heaven, the wicked to hell, *Mat.* 25. 31. 34. 41. 2 *Thes.* 1. 7, 8, 9. *Acts* 17. 31. 2 *Cor.* 5. 10. *Acts* 10. 42.

Q. *what followeth after this?*

A. The effectual and unavoydable execution of Christs sentence to all eternity, to the unspeakable horror of the wicked, and joy of the godly, *Mat.* 25 46.

Q. *What is Heaven?*

A. The place appointed by God above for the happinesse of the godly, with Christ and Christians to all eternity, *Joh.* 17. 24. *Mat.* 25. 34. *Phil.* 1. 23.

Q. *What is Hell?*

A. The place appointed by God beneath for the torment of the wicked with the Devil and his Angels to all eternity, *Mat.* 25. 41. 1 *Thes.* 4 16.

FINIS.